PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, APRIL 5, 1961

Expect Something

George E. Failing

PRAYER asks; faith expects.

Some of God's gifts come without asking. Sun and rain bless the earth whether we pray or not. Life-sustaining atmosphere surrounds the earth apart from our prayers. God takes care of his earth like a good property owner cares for his home.

But none of God's best gifts come without asking. No one is saved unless he prays—*Whosoever shall call upon the name of the Lord shall be saved.* No one receives the wisdom he needs apart from prayer—*If any man lack wisdom, let him ask of God . . . and it shall be given him.* Joshua was not aware of the deceitfulness of the Gibeonites because *he asked not counsel at the mouth of the Lord.*

Asking alone is not enough. *Let him ask in faith, nothing wavering.* In other words, pray expectantly. God answers us when we talk to Him; He does not merely hear us. Sincere prayer, with faith, is always recognized and rewarded.

God has supremely blessed us in Christ. Other blessings will follow. In fact, *no good thing will he withhold from them that walk uprightly.*

Expectancy is a glorious philosophy. There is confidence in the Giver. There is anticipation in the gift. The Christian knows that "the best is yet to be." He has received only the first installments of his inheritance in glory.

Expect something from God. This is not unrealistic. Earthly tragedies and disappointments do come. But with them, and among them, come marching the host of benefits God waits to bestow.

Do you have faith to expect something from God? Believe on. You cannot trust in vain.

Romans 10:13; James 1:5; Joshua 9:14; James 1:6; Psalm 84:11

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Editorials

To Thine Own Self Be True

I never can hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience free.

Easy Holiness

THESE TWO WORDS do not belong together, of course.

"Easy" is the adjective of our time and our society. To be perfectly fair, I have to say that I cannot take pleasure in hard things, in themselves. Sometimes ease promotes better work and greater attainments by allowing energy to be spent on nobler tasks. For example, better methods of learning may free us for more learning.

Too often "ease" is the soft way out. It's the way of avoiding strain, difficulty, effort. It's like collecting unemployment insurance after a short token employment period. Or like getting on a friend's payroll—nepotism, to use a political term, and a naughty one at that!

We are not too surprized that men choose ease rather than effort in the economic world. The philosophy of getting something for nothing (or for very little) is always with us. But it is profoundly disturbing to discover this attitude among the religious.

Holiness is more central to God than any other virtue or attribute. An undeviating devotion to and delight in holiness is the essence of the divine nature. Divine love would have little character if divorced from divine holiness.

Sometimes we say that personal holiness is attainable by faith. So it is. But who can believe to be made holy? Such faith is possible only to those who die to selfish aspirations, to a worldly life. Only those who have been crucified with Christ may "live by faith of the Son of God."

We lament the necessity which binds priests and nuns of the Roman Catholic Church to seek holiness and holy service by embracing the conditions of poverty, chastity and obedience. Yet these rules, properly understood, are essential to the pursuit of holiness. The love of money must be conquered. Purity of life must be maintained. And we must ever live in absolute obedience to God, and in deferential obedience to our superiors (unless their orders contradict God's word).

The gate is strait and the way is narrow that leads to eternal life. He who walks the way of holiness sings with the poet.

Nor for ease or worldly pleasure,
Nor for fame my prayer would be;
Gladly will I toil and suffer,
Only let me walk with Thee.

Where Do They Come From?

SOMETIMES readers of THE WESLEYAN METHODIST as the Editor, "How do you write the editorials? How do you get the articles you print?"

In reply, I tell them that I pray about the editorials. They have to come from Heaven for there is nothing in me. Experience and reading help to suggest ideas, and modest training helps to smooth the form. But all of "this" is no better than the clay out of which God formed Adam unless God breathes into them His own breath of life.

Prayer is a corporate fellowship as well as a personal exercise. So every praying reader of THE WESLEYAN METHODIST helps the Editor to write. Such praying helps pastors, evangelists, and other servants of the Church. Prayer makes a rift in the dense cloud of satanic darkness that overhangs our earth, and lets rays from the Light of life shine through.

So far as articles are concerned, some are solicited. Others are discovered in reading magazines and books. I feel that the articles that spiritually provoke or enrich me will do the same for others. So I share them.

But God takes the great initiative here. Often I don't know whom to ask or where to seek for helpful articles. Many times I have sat at the desk in wonder and awe, sometimes in tears, to thank God for laying it on someone's heart to write and to send in an article. It seems to me that many of the finest articles we have published neither have been gleaned nor solicited. The Heavenly Father has laid a constraint upon one of His children—and they have obeyed Him.

All the writers—without exception—who send in articles that burn and bless, are acutely aware of human limitations. They never write letters praising their own craftsmanship or demanding that their productions be published.

There's hardly anything more important to soul culture than writing and reading. One of the best known titles of Jesus is the *Word*. No Christian can do better than to read and to publish God's message.

THE WESLEYAN METHODIST is a joint endeavor. It takes editors, writers, readers, and—above all—God to make it a blessing. God helping, we shall work at it together.

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I Was Reading...

by the Editor

● the article on "Eternal Election" appearing in the March 17 issue of *The Banner,* official organ of the Christian Reformed Church. The article reads, "We believe that, all the posterity of Adam being thus fallen into perdition and ruin by the sin of our first parents, God did then manifest himself such as He is; that is to say, merciful and just: merciful, since He delivers and preserves from this perdition all whom He in His eternal and unchangeable counsel of mere goodness has elected in Christ Jesus our Lord, without any respect to their works; just, in leaving others in the fall and perdition wherein they have involved themselves." The article proceeds to state that God did not elect all sinners to salvation for it was God's sovereign good pleasure to pass by some, determining to punish them because of their sin. That is reprobation. God did elect some, apart from any works or foreseen faith on their part, to salvation. The article proceeds to state that no one has any claim on God's mercy. True, but because Christ died for all men, every man has a right to approach the throne of grace and ask for mercy.

● an interesting article in the March 19 issue of *The Christian.* The article written by S. S. Lapin is entitled "Have We Lost Our Holler"? The writer starts off with an interesting story and then asks, "Have we in America, and we, the Disciples of Christ, lost our 'holler'? If we have, it's no joke; we're sunk."

● in the March 14 issue of *The Evangelical Beacon* the report by Rev. Edwin S. Johnson of his experience at the Presidential Prayer Breakfast in Washington D. C. on February 9. Mr. Johnson shares with us the two highlights of the occasion. "When Jerome Hines, who had come from the Metropolitan Opera in New York to sing that morning, stood before the microphone, he said humbly and simply, 'I am not here today to sing for the President, though that is an honor. The only reason I am here today is to sing for my Lord Jesus Christ. Since I have found Him eight years ago as my Saviour, He has been to me my Lord and King. I am cleansed from my sin by the blood of Calvary's cross. This Christ rose from the dead to become my living Lord.'

"As he went on in a pointed and powerful testimony covering the world plan of salvation, he said, 'And now I want to sing my testimony.' At that moment there flashed through my mind some great number as 'The Holy City' or 'The Lord Is My Light and My Salvation.' But the great and humble singer finished his sentence . . . 'sing my testimony, Blessed Assurance, Jesus Is Mine.' And how he sang it! Only two verses but the atmosphere was charged. The President and all others were glued to Mr. Hines as he emphasized every word he sang.

"The second highlight to me was the testimony of the host, Mr. William Jones of Los Angeles. After telling of God's dealings in his own life at home, he turned to say, 'Mr. President, my wife and I and our five little adopted children kneel and pray for you every night. We don't know your problems, but God does and we pray that He will give you wisdom to meet them.'"

(*Page* 15, *please*)

But Prayer Was Made

Marie Hobbs, a Christian youth and a bank teller in the Bank of Montreal, Toronto, Canada, was stricken with a tumor of the brain. While we were in that city, a long distance telephone call from her sister Diane, R.N., hurried us to Marie's bedside only hours before surgery. After prayer, we were constrained to believe. However, she worsened and doctors gave no hope.

Her church in Toronto was called to prayer. They continued into the night, until they unitedly had the assurance of her healing. Thus we have the testimony below:

Shawville, Quebec,
February 23, 1961

Dear Miss Hazzard and Miss Richardson:

I think of you both so often. I have gained twenty-seven pounds since I was healed Thanksgiving weekend. I weighed only eighty-eight so there were lots of bones to be covered. I'm at the refrigerator every couple of hours.

"My Memory Was Gone"

My eye was badly turned in from the tumor and my memory was gone. As soon as I realized I was healed, I knew I could remember. I could see two of everything and I wasn't sure where to put my feet down. The Lord said He would straighten it. The third day I looked in the mirror and my eye was straight. Isn't He wonderful!

"All My Hair Fell Out with Cobalt Treatments"

I was bald as an egg except for a small wisp about one-fourth inch deep and two inches long at the front of my head, so I wore little bed caps, and with this wisp showing, people did not see how bare I was. Diane told me it was dead and would not grow again. I began to feel fine bristle on the skin, and finally it poked its head through and I have hair.

"He Breathed His Breath in Me"

On Sunday afternoon I was in bed praying when the Holy Spirit came. I felt as though I was slowly being pumped up with new breath. There was a sensation that started in my feet and went slowly right to my head. My arms were slowly lifted off the bed for a few minutes. There was no emotional feeling except that of a great calm and quietness. IT WAS HIS VERY BREATH IN ME.

"I Was Standing at Calvary"

For a week after I was healed, I had about three and one-half hours sleep each night. I felt so new and strong that I was never tired. The Lord would talk to me all night. One day the room lit up as though someone had turned on the light.

I was standing at Calvary and Jesus was still alive on the cross. He turned His head and looked right at me. I shall never forget His eyes as He looked down on me. When I saw what He suffered there to bring me back, my healing didn't seem nearly as important as my salvation.

How I appreciated your visits at the hospital.

Lots of love,
Marie

—Philadelphia (Pa) Church Bulletin

Today's George Says: "Yes I chopped down the cherry tree, but—"

Who's To Blame ?

by B. A. ROGGE

In some 63.7 per cent of all interviews in my office, the person across the desk is there to tell me who's to blame. And in 99.6 per cent of the cases where that is the question, the answer is the same: *He* isn't.

Now if these were just simple cases of prevarication, we could all shake our heads at the loss of the old Yes-Father-I-chopped-down-the-cherry-tree spirit and turn to some other problem, such as the danger presented to the stability of the earth by the build-up of snow on the polar ice-caps. But the denial of responsibility is rarely that simple, and herein lies the story.

Today's George Washington, on the campus and elsewhere, says, "Yes, I chopped down the cherry tree, but—" and then comes 10 to 90 minutes of explanation, which is apparently supposed to end in my breaking into tears and forgiving all, after which he goes home to sharpen his little hatchet.

The little Georges of today say, "Yes, I chopped down the cherry tree, but let me give you the *whole* story. All the guys over at the house were telling me that it's a tradition around here to cut down cherry trees. What's that? Did any of *them* ever actually cut down any cherry trees? Well, I don't know, but anyway there's this tradition, see, and with all this lack of school spirit, I figured I was really doing the school a favor when I cut down that crummy old tree."

Or it may run like this: "Now this professor, see, told us to collect some forest specimens; he may have told us what trees to cut, but, frankly, I just can't understand half of what he says, and I honestly thought he said cherry tree. Now actually I wasn't in class the day he gave the assignment and this friend of mine took it down and I can't help it if he made a mistake, can I? Anyway, if the callboy had awakened me on time, I'd have made the class and would have known he said to get leaves from a whortleberry bush."

Society on Trial

So far we have run through the simpler cases. Now let's move to more complex ones. In this one, little George says to his father, "Yes, Dad, I cut down the cherry tree, but I just couldn't help it. You and mother are always away from home and when you are home all you do is tell me to get out of the house, to go practice throwing a dollar across the Rappahannock. I guess I cut down the tree to get you to pay a little attention to me, and you can't blame me for that, can you?"

These can get messy. Here's another. In this one, young George has hired himself a slick city lawyer who has read all the recent books on the sociology of crime. The lawyer pleads G. W.'s case as follows: "It is true that this young man cut down the tree marked Exhibit A and lying there on the first ten rows of the courtroom seats. Also, there can be no question but that he did it willfully and maliciously, nor can it be denied that he has leveled over half the cherry trees in Northern Virginia in exactly the same way. But is this boy to blame? Can he be held responsible for his actions? No. The real crime is his society's, and not his. He is the product of his environment, the victim of a social system which breeds crime in every form. Born in poverty, [here we leave the George Washington example] raised in the slums, abused by his parents," and on and on. The lawyer closes by pointing a finger at me and saying dramatically, "You, Dear Rogge, as a member of the society which has produced this young monster are as much to blame as he, and much deserving of punishment as he." The boy gets off with a six-month suspended sentence and I am ridden out of town on a rail.

I do want to refer to just one other possibility. In this one, the lawyer calls as a witness an eminent psychoanalyst who, as a result of his examination of the young man, absolves him of all conscious responsibility for the crime, in testimony that is filled with the jargon of that semi-science hence obscure, hence somewhat pornographic. It turns out that the cherry tree is a phallic symbol and the boy's action an unconscious and perverse response to the universal castration complex.

Farfetched? Not at all. As Richard LaPiere writes in his book, *The Freudian Ethic*:

"The Freudian doctrine of man is neither clear nor simple, but those Freudians who have turned their attention to the criminal have derived from it a theory of the criminal act and a prescription for social treatment that anyone can understand. It is, they hold, perfectly natural for human be-

Dr. B. A. Rogge delivered this address in the Chapel of Wabash College (Indiana) of which he is dean. It was first published in "The Freeman."

ings to violate the law—every law, from the law that governs the speed of motor vehicles to that which prohibits taking the life of another human being. For, according to Freud, man is born a criminal—an antisocial being. Society, with which the individual is in all respects at odds, teaches the individual to repress his criminal drives and to conform to non-natural standards of conduct. The criminal is simply one who was not fully trained to this repression or who, so trained, has been provoked by society into breaking the bonds of repression. In either event, the criminal act is compulsive; it is neither willed nor calculated. The professional thief does not steal in order to make a comfortable living in the easiest way that he knows how; he is driven to rob homes, roll drunks, break into bank vaults, or do whatever his speciality is as a thief, by an unconscious drive. In sum, the thief has no moral or intellectual awareness of the fact that he is stealing for a livelihood.

"The Freudian explanation of crime absolves the individual from all personal responsibility for the criminal act and places the blame squarely upon the shoulders of an abstraction—society. Modern society is especially hard upon the individual, since it imposes upon him so many and often contradictory restraints and at the same time demands of him so much that does not come naturally to him. His criminal acts are therefore but a symptom of the underlying pathology of society, and it is as futile to punish him for the sins of society as to attempt to cure acne by medicating the symptomatic pustules."

Responsibility Is Personal

Where does all this leave us? Who's to blame? Well, nobody, or rather everybody. The Freudian Ethic has eliminated sin (and, of course, that means that it has eliminated virtue as well).

Personally, I can't buy it. I cannot accept a view of man which makes him a helpless pawn of either his id or his society. I do not deny that the mind of each of us is a dark and complex chamber, nor that the individual is bent by his environment, nor even the potentially baneful influence of parents. As a matter of fact, after a few months in the Dean's Office, I was ready to recommend to the college that henceforth it admit only orphans. But as a stubborn act of faith I insist that precisely what makes man man is his potential ability to conquer both himself and his environment. If this capacity is indeed given to or possessed by each of us, then it follows that we are inevitably and terribly and forever responsible for everything that we do. The answer to the question, "Who's to blame?" is always, "Mea Culpa, I am."

This is a tough philosophy. The Christian can take hope in the thought that though his sins can never be excused, he may still come under the grace of God, sinner though he be. The non-Christian has to find some other source of strength, and believe me this is not easy to do.

What does all this have to do with our day-to-day living, whether on, or beyond the campus? Actually, it has everything to do with it. It means that as students we stop blaming our teachers, our classmates, our parents, our high schools, our society, and even the callboy for our own mistakes and shortcomings. It means that as teachers and college administrators we stop blaming our students, the board of trustees, the oppressive spirit of society, (and even our wives) for our own failures.

As individuals it means that we stop making excuses to ourselves, that we carry each cherry tree we cut down on our consciences forever. It means that we say with Cassius, "The fault, dear Brutus, is not in our stars, but in ourselves." This is a tough philosophy, but it is also the only hopeful one man has yet devised. •

PRAYER — the world's mightiest weapon

by Walter W. Jeffries

IN A DAY when men and nations are relying so heavily on munitions and missiles for strength and power, it is well that we take a new look at the power potential of prayer. Prayer is still a very potent weapon! It has been wielded successfully by men of all generations. Although its use has already resulted in great and unusual achievements, the reservoir of prayer power has scarcely been tapped. God, who hears and answers prayer, still "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

Prayer Changes Things is a motto frequently used in emphasizing the value of prayer. History records again and again the surety of prayer in bringing calm out of chaos in the lives of people and nations. The problems of national and international import, the complexities of church life today, the tragedy of domestic upheavals and the unrest of one's personal life have all been subject to change because somebody took time to pray. Yes, prayer would change things in today's world if leaders would set the proper personal example and lead their people to look to the One who is able for all of life's perplexing situations.

Prayer Changes People is also a very fitting motto. However true it is that "things" yield to change because of prayer, it is likewise true that prayer changes people. Many times the individual is so changed by prayer that he sees an "unchanged" circumstance or problem with a changed outlook. Prayer has a softening effect on one's nature and tends to transform one's attitudes. It may not always be someone else or some other thing that needs changing—it just might be YOU!

Prayer has proven its power in times of stress and strain when men have been wise enough to tap its potential. Take a moment and think about your own life and problems . . . spiritual problems, domestic problems, financial problems, and many others known only to you. . . You've tried a variety of things yet none have afforded a proper solution. The situation continues to become more and more discouraging. Have *you* prayed about the matter?

Someone has very cunningly devised this saying: "When all else fails, follow directions!" This is pretty much the way we do things in this business of looking to God for help. The songwriter captured the feeling of this truth when declaring: "Oh what needless pain we bear, all because we do not carry everything to God in prayer." Heartache and despair trail failure to follow directions. Note that God gives directions in His Word. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15). "He shall call upon me, and I will answer him" (Ps. 91:15a).

God's call is to follow directions! This is what the people of the world should have been doing all along but have miserably failed. You've tried everything else but to no avail? Try praying about it? God has placed at our disposal the mightiest of all weapons—prayer. Prayer changes both things and people; but, don't take my word for it. Try it yourself and see that prayer really works! •

Pastor, Ohio Conference

According to the Pattern

by C. H. CAMPBELL

THE EXPULSION of man from the Garden of Eden, and from the presence of God, necessitated a way back into fellowship and favor. That way was the altar, on which a slain lamb was offered. Its blood prefigured God's Lamb to be actually offered but "slain from the foundation of the world"—this was God's pattern of redemption which we find all through His holy book of Revelation!

When Israel became a nation, having been delivered from Egypt, and found themselves in the wilderness, God wisely provided an expanded plan and mode of worship in order to reveal Himself, His holiness, and His will for His chosen people. This He revealed to Moses in minute detail, and "Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount" (Heb. 8:5).

As we examine the pattern of the tabernacle we see the altar is still first and foremost (called the brazen altar of burnt offering, now) at the entrance —no admission without its operation and blood-shedding! But even before the sacrifice can be offered, we see the laver in which the priest must wash his hands and feet. This represents repentance, where the convicted sinner washes his hands and feet of wrong practices by truly turning away from them with "godly sorrow," and turning in the other direction, starts Godward, proceeding to the altar where the blood is applied to his contrite heart "by faith"!

He now is qualified to enter the place of worship, the tabernacle, or tent (of three coverings, typifying the Trinity), also called the "sanctuary" First, into the Holy Place he goes. We may call this regeneration, for it contained the altar of incense in the center, "before the veil that is by the ark of the testimony" (Ex. 30:6). The worshiper is in God's presence, with the veil (of His flesh) shutting off sight, and there is offered up the sweet incense of prayer, praise, and adoration so pleasing to the Lord!

Supporting him on the one side is the table of showbread—"the bread of life," Jesus Christ the Son. On the other side is the golden candlestick giving light and direction. Here is none other than the seven Spirits of God, the blessed Holy Ghost! This is Heaven below—to enjoy communion again! Do you remember when you got back into divine favor, after much weary seeking? I do! What ecstasy and satisfaction was mine! Never underestimate the Holy Place—the sinning business has been settled, and we walk with the Lord in justification. Any sinful act puts us under the cloud of condemnation.

But there is a better place just beyond the veil—the Holy of Holies! It contains just one article—the ark of the covenant, where God dwells. Here is found the Shekinah, the Lord of glory, and His awesome holiness! Only the high priest, after very special preparation, dares enter, and that only once a year—with blood! Surely this represents entire sanctification and the infilling of the Holy Ghost! Then, and then only, is our worship fully acceptable.

Five centuries later, in the city of Jerusalem, the City of Peace, the temple built by Solomon, the peaceful one, replaced the tabernacle; but its pattern was the same, and the same furniture was used! Whereas, the tabernacle was dismantled, moved, and reerected many times—at the command of God—the temple was permanent and costly, built with huge, magnificent stones. It was lined on the inside with fir boards, which were overlaid with pure gold. Its cost was estimated in the billions, for precious stones garnished the house and stately cedar wood was used in abundance. What does this signify? Much more of God's holiness than was found in the tabernacle! "Holiness becometh thine house, O Lord, forever" (Ps. 93:5).

(*Page* 13, *please*)

3911 Kleber Street, Pittsburgh 12, Pennsylvania

Dear Editor:

Backslider in Heart

I want to call attention to your inspired editorial in the *Wesleyan* of January 4, this year. I wept as I read it. Yesterday I carried it to a neighbor's and read it to her. How true to life it is! Part of it described my condition long ago, when my grace leaked out. How did you know so much? There is a reason. Can you not put this in tract form? I'd like two or three hundred to send in my letters.

—Mrs. Jennie A. Jolly

For 60 Years

I regret that I let my subscription lapse—I have been a subscriber for more than sixty years and do not intend to make my folk go to the trouble of notifying me.

I know no better periodical than our church paper.

—N. Mae Clark

Tops

Enclosed find money to pay for a one year subscription to the *Wesleyan* which I have enjoyed for years and would not unnecessarily be without although I am a member of the _____Church at present because of convenience. I take several religious papers, but the WESLEYAN tops them all.

—Mrs. John Kuehn

I Had Considered Subscribing

A friend of mine subscribes to your excellent weekly magazine. I thought your February 22nd issue was an exceptionally good one. I was especially impressed by a challenging and heart-searching list of questions entitled, "Stewardship," by G. M. Hilbourne.

I would like, if possible, to get a number of copies of that issue to send to friends. I am enclosing one dollar to cover the cost of as many copies as you feel you can send me.

I had considered subscribing to your very worth-while magazine, but I have much good, spiritual reading matter, and because of a very busy schedule, I am not able to do justice to what is on hand.

—Madeleine Babcock

Parsonage-Partner Articles?

You have noticed the article beginning every other month in WESLEYAN YOUTH as part of a series of seven, entitled "God Understands Teen-ager Me." I was thinking it would be helpful to have something for us along the line of "God Understands Parsonage-Partner Me" developed to answer the following questions: (1) when I must serve but would rather sit and listen; (2) striving to keep my small children on a schedule for rest, personal attention, etc. when the church activities or responsibilities demand conflicting hours with home life; (3) when everyone else can make an excuse—I haven't time or I don't feel I can—so the pastor's wife has to go ahead, whether she has time or not, and whether she can or not; (4) how to manage a budget to include serving youth, etc. as need demands (refreshments), nice gifts for every shower, and dress that our members will not be ashamed of my family in public, at funerals, etc.—all on such a limited income; (5) other people come to us with their problems, which we try to share in love and with a burden for them, but to whom

(*Page* 15, *please*)

Mapping a Strategy for

The Waiting Isles

by ARTHUR W. LYNIP

A FORMER MISSIONARY to China said, "China had her chance. Never had a nation been given so much of the truth, so carefully and so urgently presented. But the people, by and large, would not hear."

Someone may say this of the Philippines, but is such a judgment fair?

American occupation in 1898 opened the doors to Protestant missionary effort. There was no withholding. Under the flags of three or four major denominations, evangelists, pastors, doctors, nurses, and educators responded with prayerful, devoted service.

Hospitals and schools were founded. Converted young men and women were trained and joined in carrying the Gospel with all its social impact into the remote islands and distant barrios.

Time ran out before the conquest was complete. In the mid-thirties, Evangelism, the Marshall of the great missionary forces, was recalled. In his place came the cold command of Social Gospel.

The institutions continued to grow and flourish, heavily subsidized. City churches, too, prospered as exponents of social betterment without benefit of saving grace. But the thin line of advance into jungle mountains slowed, stopped and withdrew. Pastors and evangelists out on the frontier abandoned their task.

What might have been the happy fate of the Philippines had that great campaign continued unhindered!

Today a second, less unified assault on Satan's strongholds goes forward. Some ground has been retaken. The attacking forces are moving and moving steadily, if slowly, back among the 86 tribes of this country. Again an evangelistic zeal carries the message forward, but this time under many banners rather than few.

Should a church suppose that God's mandate was satisfied in that first thwarted effort? Should a church conclude that enough is being done by others? The answers are for the church to obtain from God, but the church must first ask.

Unwalled Cities

Even a casual visitor in the Philippines would recognize this to be a country open to the Gospel.

The Philippine Government maintains the same attitude as the United States toward religious freedom. Filipinos are friendly, hospitable and willing to give respect to the American and his message. The climate in the populated centers is not overtaxing to the missionary. Likewise, the language presents no preliminary barrier, for many Filipinos speak English. Tagalog, the national language, is not difficult for the foreigner to learn.

That these factors invite missionary attention is evidenced in a partial list of missions active in the Philippines:

Advent Christian
Assemblies of God
Association of Baptists for World Evangelism
Berean Mission
Christian and Missionary Alliance
Church of God
Conservative Baptists
Disciples of Christ
Far Eastern Gospel Crusade
Foursquare
Free Methodist
International Missions
Jehovah's Witnesses
Methodist
New Tribes Mission
Northern Baptist
Oneness
Orient Crusades
Overseas Missionary Fellowship
Pilgrim Holiness
Presbyterian
Salvation Army
Seventh Day Adventist
Southern Baptist
Summer Institute of Linguistics
Wesleyan Methodist
World Vision

The very multiplicity of programs independent of one another has resulted in a situation unknown before 1945. Missionary efforts now often overlap. Rivalry springs up among Protestant groups. The confusion of doctrines puzzles the Filipino.

Certain districts such as Manila and central Luzon receive a lion's share of attention. Cebu, Leyte, Negros and parts of Mindanao are well staffed with workers. On the other hand, the remote mountain regions and the sparcely populated islands are scarcely contacted. Tens of thousands of Philippine people live away from roads and from coasts. Many of their barrios are seldom visited by any outsider, not to mention the missionary.

One wonders, Has the very openness of the Philippines made the jungle fastnesses too forbidding?

Still harder to see is the vying of Protestant organizations for the support of national Christians. In Talakag, a small municipality in Mindanao, the one stable, well-organized and indigenous church has three sects competing for its members. True, these sects are attempting to evangelize on their own, but the temptation to gain assistance from those who are already church members has proved too strong.

However adept we are in the States at recognizing shades of error, the missionary is hard pressed to explain refinements of Scriptural interpretation such as differentiate one denomination from another.

A seasoned missionary said, "The careful mission board first surveys an area to find what missionary programs exist. Then a representative will call on the local missionaries to learn of plans for the immediate future. In the light of such information it will establish its center in a community away from other programs from which it will

(*Page* 13, *please*)

Pertinent Points About Missions

- **Concentrate in a strategic center from which you work into the more difficult places.**
- **The surest way to kill a work is to make it a source of largess to workers or church members.**
- **The significant role of a high school in reaching the youth.**

These penetrating observations from our mission field in the Philippines are made by Dr. Arthur W. Lynip, Dean of Houghton College, who with his wife are serving as missionaries at Bethany Home, Talakag, Mindanao while on Sabbatical leave. Dr. Lynip has just visited the Wesleyan work and has skillfully written this report for the readers of The Wesleyan Methodist.

From Drink to Delirium Tremens,

I AM A FARMER 51 years old. Most people I know would consider me "pretty well along in years" to be reborn. In fact, up to last year I would have agreed.

Yet last July, everything worthless and evil in my life gathered together and put me behind wire windows at the State Mental Hospital. That's where I found Christ—really found Him—and where He found me!

I hardly know how to start telling how it happened. I'd been fooling myself for years.

I'm pretty average in appearance, maybe a little thin, I never committed any major crime—at least not by the world's standards. I voted when I could get into town on election day. I went to church reguarly. I worked hard and paid my bills; and, generally speaking, that's mostly how they measure a man in the mountain country. And, oh yes, I was appointed superintendent of our Sunday school just seven years ago. When I look back at the pride I took in the position, I blush with shame. But that was before I went to the "Snake Pit."

When I married Myra, I touched liquor only once a year and that was on a holiday. Myra was born and reared in a Christian home and never drank a drop. She told me right off when we were married that she didn't think it was right for me to take a "moral holiday" even once a year. But I laughed at her attitude. I said a lot of things about narrow-mindedness. After that, she never mentioned it again.

It was in the despression that we married and things didn't get better for the farmer for quite a while. We had to work hard to make ends meet and my family was growing. During this time a tavern was set up at the mouth of our hollow. Some folks thought it was foolish for a man to open a business so far from town in a depression. But the operator must have known how hot and thirsty a man can get after haying it all day in an open field in the summer. He had nearly every man in our hollow down there after work. A lot of them stayed on into the evening. Some of us got into the habit of coming down after supper, especially if there wasn't much for supper and the mailbox was full of bills.

Well, that's how it started. At first I bragged that I could "hold it." And I could—for a while. But alcohol has a way of tightening its grip on your system and weakening your will with habit.

Four or five times a year now, I'd "let go." It may seem hard for you to believe that I went to church regularly, that I was superintendent of the Sunday school. During the last few years I'd told myself that "mixing with the boys" was more important than anything the "narrow-minds" of the church might say about my behavior. "Even a superintendent has to be human," I rationalized. Yet I would wince when our pastor would read certain words from his Bible: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5: 17).

I cut down for a while, but then the merry-go-around began again. The beginning of summer a couple years ago, rain washed out two of my lower fields. Then two weeks later, the barn burned down. It may have been my fault. I'd been working some days through an alcoholic haze and was never absolutely sure about my work anymore. I made a lot of mistakes. Anyway, after the burning, I didn't seem to have any "fight" left. If it had been 20 years ago, I would have started on a new barn the next day. But, somehow, now I wanted to quit. I wanted to drown myself in self-pity. And most of all, I wanted to drink and forget the way my wife and children were beginning to look at me.

I brought home a case of liquor a few nights later. It had cost all our milk money for a month. I hated myself for it, and I tried to escape from my guilt in the swimming oblivion of intoxication.

Sometime during the next week the minister came. I can remember seeing his face, all blurred and distorted, looking down at me. But I couldn't hear what he said. Then anger flooded through me and I shouted words I'd never let myself say before. Immediately after that, blackness closed in.

It was night for what seemed an age. The figures which moved about me were like ghosts in the gloom. Everything seemed touched with pale moonlight and shadow. Then I saw animals. At first they were small ones with green eyes shining in the dark. They watched me in a circle around my bed. I wanted to speak but I choked instead. Then larger animals appeared and I heard them snarling. Their teeth were enormous and they crowded each other in their attempts to come forward. I remember that I screamed and ran. A door burst open in the dark and the cool night air rushed over me. I was in the farmyard and being pursued by the hungry animals. My screams echoed up and down the hollow. Lights blinked on in the windows of the next farm. I stumbled and fell, sobbing. Forms of people were around me, their voices loud with fear. Then I slept.

The next thing I remembered clearly was the face of a man dressed in white. He was leaning over a table and speaking to me with exaggerated gestures.

We were in some sort of reception room. My wife was seated across from me, her eyes red from crying. I wanted to comfort her, to tell her everything would be all right, but I couldn't get up. Another man in white kept his hand on my shoulder.

"What is your name?" I heard him say it again and again. I was about to answer him when I saw them in the corner—the animals. I screamed and fought my way out of the chair. . . .

Now I was being hurried down long corridors, down flights of stairs. Suddenly we entered a basement room and my arms were released. I looked around me. I was in a large room made of glazed brick with high ceilings. Two narrow windows were crisscrossed with steel wire. In the filtered halflight, I could see the heavy oak chairs which lined the four walls of the room, and the people who sat in them. Others were standing. The room was choked with noise and confusion. Two men were fighting in a corner. Their fists were rising and falling upon each other in a desperate, savage rhythm. A man in white was trying to separate them. Another man was trying to climb the windows by locking his fingers in the grill work. One was singing loudly. Vaguely I recognized the ghastly distortion of an old gospel hymn, a favorite of mine.

Nearly every man in the room was doing something different. Some were crying, some laughing, calling, imploring, dancing, arguing, cursing. One wild figure appeared before me with his clothes torn into shreds, his face a hideous mask.

"You killed him!" he shouted, shaking his fist in my face. "You killed him! You killed him!" The effect of this latter act was of such terrifying nature that I turned and ran. I staggered up against the iron door that blocked the room entrance, and beat on it with my fists.

"Forgive me, dear God!" I cried. "Forgive me and deliver me from hell!"

I had been admitted, of course, to the "first ward" of the State Mental Hospital. I soon learned that, after examination I would be transferred to a more quiet ward, provided my illness was not serious. Gradually I began to understand what had happened. The medicine they gave me cleared my head. The animals were gone. I looked around me with a new attitude.

Here were men like myself, no better, no worse, who had been broken by life. Here were those who had suffered until the mind had refused to endure more, or those who, like myself, had so abused their bodies that their minds had turned upon them. Gone was my pride in the superintendency of the Sunday school. A new humility filled me with an overpowering sense of unworthiness and I prayed fervently to God for the first time. This time the old familiar words of the gospel of the shed blood of Christ suddenly became real—real, so that they held a hope I dared not refuse: "If any man be in Christ, he is a new creature. . . ."

I remember praying, "Dear Lord, have mercy upon me, a poor sinner."

When the doctor examined me, I heard him say, "D. T's. Alcoholic. Give him the shots and send him over to B Ward in a couple of days." B Ward! Even in the short time I had been there, I had found out that B Ward was the quiet ward. And the delirium tremens would pass with the shots they gave me! I thanked God that I had not fallen victim to a more serious mental illness. For a brief instant, I felt my old superiority rise up in me as I looked around the room, and then my new-found humility brought tears welling into my eyes. "There, but for the grace of God, go I!"

For the next two days, before I was transferred to B Ward, I busied myself endlessly with other patients in the day room. I spoke to them of the Saviour's love, of how He died for their sins and arose again, and of the new life He gives when He is received into the heart. The violent ones grew quiet when I spoke softly to them. Those who were silent and never moved listened, and I knew they heard because their lips moved sometimes. In my second day a man who had never spoken, looked up with a look such as I have never seen before, and I was almost sure that he had heard me. Some could not comprehend but many knew the old familiar words which I read to them from my pocket Testament—the same little book from which I had read in Sunday school!

When I was transferred to B Ward, I met other patients, hundreds suffering from many kinds of mental illnesses, all trying to struggle back to normal living, trying to find love and kindness enough in life to add the last ingredient of meaning. To these I spoke of God's love for them; and all the time I was as a stranger to myself, a stranger to the "self" I had been for many years.

A week later, my wife and the minister were allowed to visit me. She was surprised to find me radiantly happy. I took her in my arms as if we had been separated for a thousand years. I told them both of my experience, of my new faith and of my rebirth.

I went home to my farm a year ago last July and it was a "new" farm. My friends were all "new." My mornings were again the fresh and sparkling mornings I had known before alcohol and self-deception clouded and dimmed the values of living.

Rebirth at 51! Most people I know would consider me "pretty well along" to be reborn. In fact, up to last year I would have agreed with any of them! But now I believe: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." ●

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Editor's note: This is a true story from real life, "ghostwritten" by a man who knows the farmer's story from a close association. The farmer was a patient in a large State mental hospital in the east in which the writer was employed until a short time ago.

Then a New Man!

Department of Church Extension and Evangelism

VIRGIL A. MITCHELL, Executive Secretary

CARD CALL NO. 122

When Card Call No. 122 was issued March 29, 1961, it was not done just because we had to get out our second Call of the year. It was done with a definite purpose in view—to help three pioneer works get started in thir goal of establishing a church in a new community. Perhaps it is easier to say, "Oh, well, just another appeal," than it is to pray and give and support so that a church in the South, the Southwest, and the Midwest might proclaim the message of salvation. The need and challenge of these fields are deserving of the full support of Wesleyans everywhere. Card Call giving makes possible "many giving a little to make much" for establishing new churches. It is one way many can join hands with the devoted and sacrificial pioneer workers in these fields. Will you not do your part in giving and praying that these new churches may be established?

Seffner, Florida

Seffner, Florida, is located seven miles east of Tampa. A nice corner lot was purchased in June of 1959 for $3,750. The group began work immediately on a building program, and with the aid of a loan from Wesleyan Investment Foundation were able to get the building closed in. There is considerable finish work yet to be done. At present, the group is meeting in the parsonage chapel but feel the need of getting into the church in order that interest might increase and attendance pick up. Their attendance now is running in the 40's. Florida is growing and is more and more becoming a haven for migrating Wesleyans as well as others. President Piatt, the pastors, and the churches in Florida are undertaking to meet this challenge by establishing more churches. They need and deserve our support.

Dallas, Texas

About four years ago a band of holiness people started an independent church under the name of Wesleyan Holiness Church. It is located in the Oak Cliff area of Dallas adjacent to new areas and developments. Two buildings were joined together under the direction of an architect and remodeling has progressed as funds were available. The sanctuary will seat 100. There are seven classrooms and an office. Rev. Weldon K. Banz is pastor of this fine group. Let us say a big WELCOME to this new group that has joined our ranks to spread the Gospel in a city of 800,000 people.

This is the third beachhead we now have in the big state of Texas. Opportunities here are unlimited. President Sawyer and his colleagues in this mission conference are forging ahead in the gigantic task of evangelizing the states of Oklahoma and Texas. Let all respond generously to strengthen our forces in this worthy endeavor of reaching more people in this vast area.

Marion (Lakeview), Indiana

There were six Wesleyan families from various churches in and around Marion who began meeting together for prayer meetings under the direction of the conference, with Rev. C. A. Hoover, vice president, to oversee the group.

They met several weeks for prayer in the interest of beginning a new church in the fast developing area at the south edge of Marion. Plans were laid to secure Rev. Eugene Cockrell as pastor and services began on September 4. That first meeting was blessed of the Lord with 59 in Sunday school and 61 in worship. After much prayer and investigation a very adequate building was secured and has been well adapted as a temporary place for worship and training. Rally Day Sunday-school attendance was 119. Growth has been continual and recently the record was broken with 124 in Sunday school, 115 in worship and 85 in the evening service.

Plans have now been completed, ground has been broken and construction of a new church is underway at the present time. We trust you shall give and pray that the Lord will make this new church another strong point in Wesleyan Methodism.

The Indiana Conference launched six new churches in the last two years. This is the first Card Call benefit the Indiana Conference has received. This conference has generously supported Card Call through the years. President Kenneth Dunn feels that featuring Lakeview for Card Call will result in increased interest and support for the total Card Call program.

Architect's Drawing of Lakeview Church

A Visitation Program

WE ARE compelled to the work of evangelism. Doctor Robert Coleman gives six reasons why we should be motivated to evangelism:

1. It is God's will to redeem mankind (Isa. 43:7, Rev. 4:11).
2. It is Christ's command by precept (Matt. 28:18-20, Acts 1:8) and by example (John 4).
3. It is the Holy Spirit's work. The redemptive work of the Holy Spirit culminated in the life of Jesus and then in the life of men and women as they possess Him in their lives.
4. It is the Gospel message.
5. It is the church's mission (I Cor. 3:10-11).
6. It is the world's need (Ezek. 33: 8-9). We must do it or lose our own soul.

How can we get the job done? One possible way is through a visitation program. This program may have any number of names, such as "The Fisherman's Club," or "The Andrew Club." The important thing is that it be regular and functioning. This is the place where calls on absentees can be made, where old and new contacts can be made for the Sunday school and church, where souls can be saved.

Has your program bogged down? Or, maybe you don't know how to start one. Here are some suggestions.

Identify the problem. Has there been proper spiritual emphasis from the pulpit? The program must be given adequate promotion and the people must know such a program is Scriptural. If workers are discouraged because of a lack of know-how, conduct a training class so they can learn how to call and witness. The program must be planned and organized. Don't expect it to work by itself.

Gather data. Visit other church programs to see how they are functioning. Let ones who have had a good visit or experience testify. Don't let the bad visits dampen the enthusiasm and scare the rest.

List the possible solutions. Select the proper evening and then stay with it, for to continually "lift" the visitation program for other activities gives the impression that it isn't important. Select the proper leadership. Organize the calls. Arrange the areas so the groups can conveniently make their calls. Choose the best solutions that suit your church, and then use them.

Be flexible on method, but firm on principles.

Put the program into action. Study Luke 9, Mark 7, and Matthew 9 for Jesus' method of sending out his disciples and the instructions he gave to them.

Promotion is necessary. It is necessary at every service. It takes hard work to make a visitation program work. No gimmicks or tricks will do.

Share all encouraging reports. Share these with the whole church. This may give someone else a vision of the job that needs to be done.

Pray. Above all else, PRAY! Pray that the results of this visitation program will see men and women, boys and girls born into the kingdom of God.

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Lesson for April 23

Joshua, Israel's New Leader

(For comments on these readings, use your Devotional Quarterly)

Lesson Text: Numbers 27:15-23; Deuteronomy 31:7, 8.

Golden Text: The Lord, he it is that doth go before thee; he will be with thee. Deuteronomy 31:8.

M Joshua, Israel's New Leader. Numbers 27: 15-23; Deuteronomy 31:7, 8.
T God's Help Pledged. Joshua 1:1-9.
W Obedience Promised. Joshua 1:10-18.
T Government Divinely Instituted. Romans 13: 1-7.
F Our Practical Obligations. Titus 3:1-8.
S The Rights of a Citizen. Acts 16:35-40.
S Giving Leaders Their Due. I Timothy 2:1-8.

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When Visiting

Be Persistent

An excerpt from an article, "The New Art of Selling" by Elmer G. Leterman, sets forth some significant statistics that reveal the value of repeated follow-up, whether it be in selling or in contacting young people for a church youth group. We suggest that you ponder prayerfully over these:

80% of all sales are made after the fifth call
25% of all salesmen call twice and quit
10% keep on calling

As a result, the 10% who call five times or more get 80% of all the sales that are made.—*Link*

Religious News

A Point on Federal Aid to Schools

WASHINGTON, D. C.—Opposition to any extension of federal aid to church schools and colleges has been reiterated before a U. S. Sentate subcommittee by a Methodist minister, Rev. C. Stanley Lowell, on behalf of Protestants and Other Americans United for Separation of Church and State.

Claiming that "Loans for construction of Catholic schools to-day will point inevitably to grants for the same purpose and other purposes tomorrow," Lowell added that "once the Congress reverses our tradition and embarks upon such a course, it will find that turning back is extremely difficult."

As to suggestions of discrimination against those attending Catholic schools, Lowell said, "no Catholic child has ever been barred from the service offered by public schools because of religious reasons. There is no religious test for admission. There is no religious discrimination whatever in these institutions. . . . There is no discrimination in a public policy which requires every church to pay its own bill."

Wheaton College Lectures Feature Noted Swiss Psychiatrist

Lecturer for the Annual Wheaton College Graduate School Lectures, April 13, 14, will be Dr. Paul Tournier, noted French physician and psychiatrist from Geneva, Switzerland.

Dr. Tournier, internationally known as a physician, is a specialist in the relation of medicine to the teaching of Scripture. Serving as interpreter for Dr. Tournier, who will speak in French, will be Jonathan Williams, professor of French at Wheaton College. (EP)

Catholics Condemn Sterilization as Immoral

BERLIN, Germany (EP)—Roman Catholic Church officials here have objected to a Hannover's doctor's sterilizing of more than a thousand women in the past 15 years at their request and with consent of their husbands.

Dr. Axel Dohrn's action was condemned as "immoral" by the group, even though he is against abortions on any ground and performed the operations only on women who have had children. Stories of the physician, chief surgeon at the Grossburgwedel hospital near Hannover, have received widespread attention because of the ethical, moral, and legal questions involved.

Missions Leader Dies

NEW YORK (EP)—Rev. Alfred C. Snead, D. D., for thirty-five years Foreign Secretary of the Christian and Missionary Alliance, died on March 4 in Orlando, Florida. He was 76 years old.

Dr. Snead's death was announced here by Dr. Nathan Bailey, president of the Alliance, sixth largest missionary organization in the world. Dr. Snead directed its foreign missionary program from 1921 to 1956, when he retired. For two years prior to his becoming foreign secretary, he had served as assistant to the late Dr. Robert Hall Glover. The Alliance has 830 missionaries working in 22 foreign mission fields.

Under Dr. Snead's leadership all missionary work of the Alliance was conducted with the aim of establishing an indigenous church—self-governing, self-supporting and self-propagating—in each country where it operated. There are now more than 2,700 trained nationals working in churches abroad. The churches are organized with national leadership in each country.

Does Nehru Now Believe in God?

NEW DELHI, India (EP)—Long known as one of the world's most articulate agnostics, India's Prime Minister Jawaharlal Nehru has repeatedly attacked religion in general and Hinduism in particular, declaring in his famous book, *The Discovery of India,* that "India must . . . lessen her religiosity and turn to science."

But in a new book just off the press, Mr. Nehru understands the need for spiritual solutions of some problems.

R. K. Karanjia, editor of *Blitz, a* Bombay weekly newspaper, asks Nehru: "Isn't it unlike the Jawaharlal of yesterday to talk in terms of ethical solutions? What you say raises visions of Mr. Nehru in search of God in the evening of his life."

Mr. Nehru replies: "Yes, I have changed. The emphasis on ethical and spiritual is not unconscious; it is deliberate. . . . I believe the human mind is hungry for something deeper in terms of moral and spiritual development without which all the material advance may not be worth while. The old Hindu idea that there is a divine essence in the world, and that every individual possesses something of it and can develop it, appeals to me."

Second Conference on Missionary Medicine

Walter Judd, M. D., and Dr. Paul S. Rees will be among the speakers high-lighting the Second International Convention on Missionary Medicine at Wheaton College (Illinois) December 26—29, 1961. Dr. Judd, a medical missionary in China until the country was closed by Communists, is a Congressman from Minnesota and an authority on communism.

Dr. Rees, vice president of World Vision, Inc. and an outstanding Bible teacher, travels throughout the world in the interest of missionary endeavor.

Medical missionaries from around the globe will join homeland Christians active in medicine and dentistry for the convention. Mission Board executives and other Christian leaders are also invited to attend. The group will discuss and analyze problems relating the significance of Christianity in medicine to the physical and spiritual needs of the world. (EP)

Anderson and Huffman in New Venture

Lambert Huffman, owner and president of Higley-Huffman Press, and Ken Anderson, prominent Christian writer and film producer, joined forces March 1st in a unique dual venture.

Anderson assumed the vice presidency of Higley-Huffman Press, and Huffman became a partner in the establishment of Ken Anderson Enterprises, a new organization geared to the production and distribution of specialized audio-visual aids.

Both ministries have, as their prime objective, the infusion of motivational tools into the structure of present-day evangelicalism. Plans call for the Anderson organization to use "Motivational Christianity" as the trade mark of its audio-visual products, which will include specialized motion pictures, filmstrips and educational recordings. Higley-Huffman puppets are already nationally known for their effectiveness with children, and the undated study series, *Through the Bible in Two Years,* by Lambert Huffman, is rapidly becoming one of the most widely-used lesson guides in the evangelical Sunday school. Several similar study units are now being planned.

Peale: No More Political Comments

ST PAUL, Minn. (EP)—"I am through with commenting on anything at all political," said Dr. Norman Vincent Peale here. "For the rest of my life, I'm going to preach the Gospel."

Dr. Peale, distinguished author and pastor of Marble Collegiate (Reformed) church in New York City, aroused controversy in the 1960 Presidential campaign by his participation in a conference of protestant ministers discussing principles of Church-State separation and the questions involved in electing a Roman Catholic president.

I "wandered like a babe in the woods" into the meeting, Dr. Peal says now, and adds, "I didn't have enough sense to leave."

Religious Giving in 1960: $4.18 Billion

NEW YORK (EP)—The American Association of Fund-Raising Counsel has reported here that total religious giving in 1960 for all faiths reached an estimated $4.18 billion—compared with $3.9 billion the previous year.

The association said this figure amounts to about 51 per cent of the $8.2 billion grand total of philanthropic giving last year.

'Senior Cities' Mapped by Ohio Lutherans

COLUMBUS, O. (EP)—The Lutheran Welfare League of Central Ohio is seeking a $2,000,000 FHA mortgate for the erection of a Lutheran Senior city which would be one of the states largest facilities for older persons.

The league executive director, Rev. A. E. Bradow, said the home will be built on an 18-acre site just north of Columbus, with one-story units accommodating about 285 people.

Torreon Target for FMY Crusade

WINONA LAKE, Ind. (EP)—The city of Torreon in the state of Coahuila, Mexico, has been selected as the site of the Free Methodist Youth evangelistic crusade to be held in Mexico June 7-25, 1961. A large bull-fight arena capable of seating 10,000 people is being acquired for this crusade in which Dr. B. H. Pearson will serve as evangelist. One hundred young people and youth leaders from the United States and Canada are expected to participate. The crusade, sponsored by Free Methodist Youth, will be directed by C. Mervin Russell, General FMY Director.

Assemblies of God Publication Figures Are Up

SPRINGFIELD, MO.—Circulation of Assemblies of God publications has passed the 2.5 million mark, officials of the organization have announced. Circulation of Sunday-school publications, including "take-home"

papers, is more than 2.2 million.

Circulation of readership periodicals, comprised of men, youth, Sunday school, and ministers magazines, is 264,580. The highest circulation for any single periodical other than Sunday-school publications is 171,359 for the Pentecostal Evangel, weekly voice of the Assemblies of God.

Tokyo Formula: 'Pray-and-Bring'

TOKYO, Japan—Planners of the May 6-Tokyo Crusade have launched a combination effort to "pray-and-bring" drive.

Each Christian in Tokyo is being urged to pray for 28 unchurched friends or relatives (one for each of the nightly services). An attractive prayer card has been provided with space for the 28 names.

Each Christian is urged to bring at least one person each week for the four weeks of the Crusade effort.

On the local church level, a plan has been established for delegations using the familiar "Operation Andrew" plan (based on John 1: 41, 42 where Andrew brought his brother to Christ). Groups from businesses, factories, and schools will join the churches in bringing bus loads night after night. All delegations will receive reserved seat tickets for the meetings.

The "Operation Andrew" approach was considered a major factor in an all-out evangelistic thrust in Osaka that saw an exact total of 7500 decisions for Christ.

'Operation Abolition' Criticized by Minister

WASHINGTON, D. C. (MI)—A magazine article by the Rev. Dr. Robert W. Moon, Fresno, Calif., Methodist pastor, in criticism of the film, "Operation Abolition," is one of several inserted in the February 28 *Congressional Record* by Rep. James Roosevelt in arguments against the House Un-American Activities Committee, which released the controversial film. Moon's article had appeared in the January 4 *Christian Century*. Rep. Roosevelt also noted the Southern California-Arizona Methodist Conference was among organizations which "have criticized or urged abolition of" HUAC. Despite his pleas, the House voted 412-6 on March 1 not to cut the committee's budget for the coming year.

Graham Crusade in Miami off to Successful Start

MIAMI BEACH, Fla. (EP)—The 475 decisions for Christ on the opening night of the three-week crusade being conducted here by evangelist Billy Graham is reportedly second only to New York's 485 for an opening night on a Graham crusade in the United States.

More than 15,000 persons packed Convention Hall to hear Graham declare: "We are living in the most critical period in the history of the world. A noose being formed by the enemies of freedom is tightening around the throat of America. Your home, your business is in danger."

New Interrelated Teachings Materials Bring Bible History to Life

New teaching materials utilizing advanced audio-visual techniques have been produced for churches by the American Bible Society. They are the most authentic, inspiring, and colorful ever before available on the history of the English Bible.

One teaching kit consists of four film strips in color entitled, "How Our Bible Came to Us; (1) The Bible Is Put Into Writing; (2) The Bible Crosses Europe; (3) The Bible Comes to England; (4) The Bible Comes to America.

With recorded narration, the kit is available for $15; with written narration only, $12.

Another teaching aid is a set of 16 "Picture Posters of the History of the English Bible," in full color, $1.25 a set.

A picture booklet in color, "Our Most Precious Heritage," is available at 20 cents each, or 15 cents each for ten or more.

All three of the new teaching aids are derived from the 84-minute film, "Our Bible—How It Came to Us," a 16mm black-and-white production released by Society nine years ago. A cast of 250 persons perform in this notable work. The film is available for a rental fee of $22.50.—American Bible Society, 450 Park Avenue, New York 22, N.Y.

According to Pattern

(*from page* 6)

A thousand years later, the "veil of the temple was rent in twain" as the Lord of the temple was crucified. God permitted the Romans to level the temple to the ground and it has never been rebuilt. In its place (the same pattern being maintained) is erected, "without hands," the Church, which is the anti-type of both tabernacle and temple, with "living stones" (individual Christians) which "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; (and pattern) in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22).

What a serious thought! We are the builders (I Cor. 3:11-16), and "according to the pattern" should use "gold, silver, and precious stones." How often do we see the substitutions of "wood, hay, and stubble," which will not withstand the "fire." Surely we should follow the blueprint, God's Word. Here are some high lights delineating in bold relief the building specifications; the Ten Commandments of Exodus 20, the Sermon on the Mount of Matthew 5-7, the new birth of John 3, holiness of Isaiah 6, entire consecration of Romans 12:1, 2, followed by the rules of spiritual etiquette of Ephesians 4 and the great love chapter of I Corinthians 13.

Oh, fellow builders! see that we build our lives "according to the Pattern."

Mapping a Strategy for the Waiting Isles

(*from page* 7)

move into inland areas that have heretofore been denied the Gospel.

Heritage of the Heathen

When it comes to the launching a program that will reach into the interior, one should recognize that all the characteristic problems of pioneer work will be encountered. The remote tribes do not speak Tagalog or English. Their languages are usually not available in written form. Health hazards are many and medical resources few. Even traveling the trails into the mountains involves hardship and danger.

That there is a high cost for such ventures of faith, will be verified by those hardy groups even now at work in these places. Results are painfully slow in coming. Needs are prodigious: evangelism, pastoral care, teaching, medical assistance.

Under the enthusiastic and moving leadership of the Reverend J. S. Simpson, a beachhead of Weslyan Methodism has been established in north central Luzon in the province of Isabella. The Reverend and Mrs. Marion Vreugdenhil went out in July, 1960, as missionary assistants and are presently serving at the home base in Villasis, Pangasinan. The Reverend and Mrs. Romeo Baronia are trained, national leaders working there.

Over 20 churches have been built. These churches are advantageously located for sponsoring pioneer efforts to enter interior lands. This effort is seeking to recapture territory once held in the Lord's name, and holds much promise for its future.

Humanly speaking, the great hope for the Philippines is that evangelical missionary societies will learn to honor one another's work, will learn to build slowly and carefully toward the establishment of a fully indigenous national church and will move resolutely into the spiritually dark recesses of the jungle.

A great victory was once denied the Church of Christ in the Philippines. Perhaps the time has past when the advantage may be regained by His followers, but shall we concede the loss without at least one more effort?

"Ask of me," says the Lord, "and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

Church News

C.W.C.'s Students Revived!

Serving as an instrument of the Holy Spirit at Central Wesleyan College during March 3-12 was the Reverend C. Wesley Lovin, president of the North Carolina Conference.

During this revival many hearts were revived; consequently, many lives were newly consecrated, and devotion to God was deepened. The students were guided in perceiving the necessity of their maintaining these newly vitalized experiences after the revival came to a close. Mr. Lovin served as an able assistant to the Holy Spirit in showing ways of how this may be done.

The constituency of Central Wesleyan College solicits your prayers for the continuity of this revival spirit in its hearts and lives so that it may do its part in upbuilding God's kingdom.—*James C. Meaders, Director of Public Relations*

Revival Comes to Terry, Mont.

Our hearts rejoice in the Lord who has worked in such a marvelous way in our midst here in Terry. Night after night the marked moving of the Spirit brought souls to the altar, some seeking to be saved and many groaning after heart purity. Each service was graciously owned of God. Waves of victory swept the altar, as souls confessed the "old man" of sin in their hearts and the Holy Ghost led them unerringly into victory.

We deeply appreciated the faithful ministry of Rev. Richard Jackson and recognize him to be a vessel used of God for the promoting of Scriptural holiness in these crucial times. It was surely ordered of God that this meeting should follow so closely the one held here in October by Mr. Jackson.—*Kenneth L. Harris, pastor*

Revival on Shaw Air Force Base

On March 2 we closed the greatest series of evangelistic meetings on Shaw Air Force Base, South Carolina, that I have yet seen on any military base. The other chaplains on the base also consider this divine visitation as the most dynamic and effective meeting that they have ever witnessed in a military chapel.

It was during our annual Protestant Mission (the Air Force name for revival meetings). Dr. Richard L. Francis, a Methodist from New York City, was the guest Missioner. As one of the most powerful preachers ever heard by the writer, he came and proclaimed God's message as did the ancient prophets. He preached scripturally, fearlessly, tactfully, evangelistically and passionately.

On the closing two nights he gave an "altar call"—which is not commonly done by most Missioners or chaplains. Over one hundred persons each night came forward for prayer with numerous others praying in the pews. Many indicated that they were seeking to be saved. Dr. Francis, with the help of the chaplains, conducted the altar service in a similar fashion as is done in our Wesleyan Churches.

This Mission has deeply affected our base, from the ranking officers, down to a host of the military and dependent personnel, including the chaplains. We rejoice for this time of refreshing and thank all the "prayer partners" who made these meetings possible. —*Chaplain (Capt.) Beverly J. Barnett, USAF*

EXECUTIVE BOARD MEETING

There will be a meeting of the Executive Board of the Board of Administration on Tuesday, April 18, 1961, at 1 P.M. at World Headquarters, Marion, Indiana.

B. H. Phaup, Chairman
Kenneth Dunn, Secretary

WY Contest Winners

The General WY Office announces the following winners in the Wesleyan Youth Week Scrapbook Contest: first place, the Beulah Local in the Wisconsin Conference; second place, Jackson, Michigan, Michigan Conference; third place, Ashville, New York Allegheny Conference.

The judges recommended that the following receive honorable mention: Greely, Colorado, Kansas Conference; Ames, Kansas, Kansas Conference; Columbus, Ohio, Ohio Conference; Rice Lake, Wisconsin, Wisconsin Conference; Manhattan, Kansas, Kansas Conference.

144 Scrapbooks were received and reviewed by the judges. The books were on display in Wesleyan World Headquarters Building until after the General Leaders' Conference.

The judging committe was composed of Helen Stark, chairman (general president, Woman's Missionary Society), Miss Arlene Hess (Wesleyan Sunday School Editorial Department) and Robert N. Lytle (Wesleyan World Missions Department).

The first place winner will receive 25 copies of *Spirit Filled Songs for Singing Youth.* The second place award is a complete set of Wesleyan Youth Readers' Club books. Award for third place is 3 1-year subscriptions to *Aldersgate Teen Topics.*

Open Dates

Several of our able general evangelists have openings in their slate for meetings this spring and summer. Clair Day of the Lockport Conference has considerable time available and James Chrispell has all of June and July open. Address these men at the addresses appearing in the slate, April 5 issue, page 15. Other general evangelists are also available. For complete list turn to page 15 of this issue.

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DEDICATION SERVICE

Wesleyan Methodist church of Fountain City, Indiana

April 9 at 3 p.m.

Cablegram: Port au Prince

Team arrived Haiti after three blessed days at Puerto Rico. Challenging schedule outlined. Prayer is requested.—*Robert McIntyre*

OBITUARIES

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7)

Adam.—Beta M., 80, went to be with her Lord, March 9, 1961, from the home of her daughter, Mrs. Ethel Pearson. She was preceded in death by her husband, Oscar C. Adams, and a son, Willard. She is survived by two sons, Victor and Clarence; two daughters, Ethel Pearson and Luella Johnston; five grandsons; one sister and one brother. She had been a very devout and faithful member of the Falconer Wesleyan Methodist Church; an active member in Missionary society and the Falconer W.C.T.U. She lived a radiant and consistant Christian life, and will be greatly missed. The funeral was held in the Falconer Wesleyan Methodist Church conducted by Rev. H. R. Waite, pastor, and assisted by Rev. W. G. Steel. Interment was made in the Pine Hill cemetery, Falconer, N.Y.

Buel.—Elizabeth Mae Christy, was born at Osage, Iowa, Oct. 31, 1882, and departed this life at Miltonvale, Kans., Mar. 13, 1961. She grew to young womanhood in Fredrick, S. Dak. Here she met Mr. Carl Buel, and on Oct. 28, 1906 they were married. To this union were born two children: Carlisle, and Frances. Mrs. Buel was early converted through the ministry of Rev. A. J. Tiffany, a missionary of the American Sunday School Union. In 1911 Mr. and Mrs. Buel moved to McIntosh and homesteaded. Here they supported and sponsored the Wesleyan Methodist interests in the McIntosh community. They moved to Miltonvale, Kans., in 1948. After the home going of Brother Buel in 1953, Mrs. Buel made her home with her daughter Frances, who teaches at Miltonvale. She was a faithful Wesleyan Methodist, and took great interest in helping needy students. Funeral services were held at the McIntosh Presbyterian church. The officiating minister, W. J. Leyh, was a former pastor and long time friend of the family. Interment was in the McIntosh Cemetery.—W. J. Leyh

Robinson.—Cathy Helen, daughter of Arthur and Ruth Robinson was born Oct. 5, 1955, and passed away Nov. 7, 1960, the victim of a tragic shooting accident. She leaves to mourn her passing, besides her parents, one sister, Margaret, five brothers, Terry, Larry, James, Daniel and Kent, her paternal grandfather, Thomas Robinson and her maternal grandfather, Arthur Newcombe. Cathy's sweet spirit and radiant life are greatly missed not only in her home but also in the Lisbon (N.Y.) Wesleyan Methodist Church, where she was faithful in attendance. Funeral service was at the church with Rev. Floyd Tyler officiating. Cathy's popularity was attested to by the church being well filled, many students from Lisbon Central School attending. Her body was laid to rest in the family plot in the Flackville Cemetery to await the resurrection.—Floyd H. Tyler, pastor

Smith.—Edith Mae, faithful and beloved member of the East Odessa Wesleyan Methodist Church, Lake Odessa, Mich., went to her reward from Pennock Hospital, Mar. 2, 1961, following a brief illness. Funeral services were conducted at the Pickens Funeral Chapel in Lake Odessa, Rev. Delores M. Lobdell officiating. Mrs. Smith was born Sept. 12, 1883, in Odessa Township where she lived her entire life. She was married to Milo Smith, Oct. 2, 1901, who preceded her in death in 1943. Surviving is one sister, Jessie Wright of Lyons, Michigan, several nieces and nephews, and a host of friends. A memorial fund in her honor has been established which will be used for Christian literature for Honduras. Contributions may be sent to Mrs. Myrna Moes, R. R. 2, Lake Odessa, Mich.—Helen Lewis, ass't. pastor

Thomas.—A. G., passed to his eternal reward on March 14, 1961. Although he had been in declining health, Brother Thomas maintained a strong faith and did not become discouraged. He was a faithful member of the Clement Memorial Wesleyan Methodist Church in Altavista, Virginia. Nine of his children survive: Edgar, Robert, Raymond, Vernell, Walcy, Leroy, Mrs. E. S. Farmer, Mrs. R. L. Bondurant, and Mrs. Minnie Baker. He is also survived by his wife, the former Miss Sophia Dinkle, whom he married in 1948 after the death of his first wife. "Well done thou good and faithful servant" seems very fitting for this loyal layman. Rev. J. W. Stiles and Rev. Earl T. Gentry assisted the pastor, Rev. Hal G. Robbins, Jr., in the funeral service.—Hal G. Robbins, Jr.

General Evangelists

This listing of General Evangelists will appear the first issue of each quarter.

ARMSTRONG—C. I. and Wife (Missionary Evangelism, 401 Maxey St., Wilmore, Ky.
BANKER—Floyd, Lake Odessa, Mich.
BLOOM—M. Catherine and Martha, Rt. 6, Spartanburg, S. C.
BUCK—E. P., 301 Charles St., High Point, N. C.
CARTER—Charles W. and Wife, 4308 S. Wigger St., Marion, Ind.
CHAPMAN—Howard H., West Chazy, N. Y.
CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
CLARK—H. F., Trailer City, Albert Lea, Minn.
DAY—Clair, Houghton, New York.
DeWEERD—James A., Box 267, Pennville, Ind.
DORSEY—John, Rt. 5, Chillicothe, Ohio
FOSSIT—D. W., 927 Parkway Dr., Louisville 17, Ky.
HANLEY—(Mrs.) Irene, 5711 Westmoreland, East St. Louis, Ill.
HANSEN—Mrs. Eunice (Irvine), Box 283, Leesbury, Ind.
HARRIS—L. D. c/o Brainerd Indian Training School, Hot Springs, S. Dak.
HAWTHORN—George, 3088 Wadsworth Rd., Barberton, Ohio
HEER—Donald, 3704 S. Boots, Marion, Ind.
HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
JOHNSON—Harry L. and Wife, Gillingham, Wis.
KENDALL—Stanley, 1411 Berry Blvd., Louisville 15, Ky.
KEY—Uen, R. 2, Central, S. C.
KIELTY—Henry, 66 Glendale Ave., Ottawa, Ont. Can.
KNOX—Willard F., 735 W. 3rd St., Anderson, Ind.
LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
LELEAR—Henry W., 3 Washington St., Greenville, Pa.
LINTHICUM—R. G., 2703 Broadway, Hatboro, Pa.
MATHERLEE—D. R., 152 Larkins St., Findlay, O.
McALPINE—R. O., Rt. 5, Winston-Salem, N. C.
McFARLIN—William and Wife, Gen. Del., West Terre Haute, Ind.
McINTYRE—S. J., 3925 4th Ave. S., Billings, Mont.
McPHERSON—C. R., Damascus, Ohio
MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
OATES—W. A., 855 1/2 W. Lombard St., Baltimore 1, Md.
PHIPPS—Neal, Hot Springs, S. Dak.
PHAUP—W. M., Asheboro Br., Box 66, Asheboro, N. C.
POMMEREHN—Earl G., 153 N. Bayly Ave., Louisville 6, Ky.
PROUSE—Willard G., Box 27, New Freedom, Pa.
ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
ROUNDS—Roger, R. 2, Kirkville, N. Y.
SAVAGE—Elizabeth E., 2201 Marsh Rd., Wilmington, Del.
STANLEY—Harry E., Gen. Del., Coshocton, Ohio
STARK—Price P., 3516 South Boots St., Marion, Ind.
STOESZ—Lowell, 2435 Harriet Ave. S., Minneapolis 6, Minn.
STONEBRAKER—D. M. and Wife, 73 E. Pike, Indiana, Pa.
SUNDSTROM—George and Wife, 1109 S. West St., Shelbyville, Ind.
SUSURAS—Nick, 426 9th St., Greeley, Colo.
TRUEBLOOD—J. P., Hertford, N. C.
TURNER—H. H., 3019 S. Branson St., Marion, Ind.
UHLENDORFF—Lewis F., 4330 River Rd., N. W., Washington, D. C.
VANDERBUSH—Henry, Bushnell, S. Dak.
VESS—A. L., Rt. 2, Central, S. C.
WALLACE—Robert W., Franklin, Pa.
WARD—William, 1114 Tremont S. W., Massillon, Ohio
WILCOX—Leslie D., 1809 Young St., Cincinnati 10, Ohio
WIREMAN—C. L., Intercession City, Fla.
WRIGHT—W. F. and Family, Box 95, Findlay, O.
YOUNG—W. C. and Wife, R. 1, Liberty, S. C.

Special Workers

ALLRED—Sam, Rt. 7, Box 269, Greensboro, N. C.
ANDERSON—Arthur C. and Wife, 302 S. Caldwell St., Brevard, N. C.
BAILY—Miss E. Virginia, 934 Hill Ave., Hillmont, Salem, Va.
CHESS—Donald, R. D. 3, Greenville, Pa.
GILES—Miss Ruth, Hillsdale, Pa.
HANE—James H. and Evangeline, 905 West York, Enid, Okla.
HEISER—David and Mildred, Rt. 2, Culver, Ind.
HOSTETLER—Kenneth and Joyce, 592 Silver St., Marion, Ohio
KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
SANKEY—Leonard, 54 N. Mercer St., Greenville, Pa.
YOUNG—Mrs. Golden L., 4523 South Harmon St.. Marion, Ind.

I Was Reading... *from page 3*

● in the March 19 issue of *Our Sunday Vistor* the statement by Dale Francis that "the primary right to educate belongs to the parents." With this we agree. What Dale Francis did not make clear is that the education of their children in Catholic schools is not the idea of the lay parents of the Catholic Church. Many of them risk the disapproval of Church authorities in sending their children to public schools. It is canon law of the Roman Catholic Church, enforced by the hierarchy, that Catholic parents must send their children to Roman Catholic schools whether they wish to or not. This is the case where the dictates of the Church are put in the mouth of its lay membership. It would be interesting if a poll of Catholic parents could be taken—provided they would freely express themselves in the poll—to determine just what their choices would be. The real question is whether the Roman Catholic Church has the authority to speak for all its lay membership.

● this interesting observation in the March 16 issue of *Christian Advocate*: "Yes, the Jews do accept Jesus. But they do not accept Jesus Christ. And since Christian faith and the New Testament confess Jesus to be the Christ, the Jew rejects both."

● that a new lending library of Christian books is now in operation. Mr Walter Knoch, Route 1, Gaylord, Michigan, advises the Editor that he has about 200 Christian books which he is willing to send pospaid to interested readers. The only cost will be return postage. Drop a card to Mr. Knoch and he will send a list of available books.

● that the National Council of Churches has thrown its weight behind a federal aid to public education program which denies the use of public funds to private and church-operated schools. The General Board approved use of federal funds for the nation's public schools only, and qualified its stand by asking witholding of such funds from private and church-operated schools. At the same session of the General Board, the National Council adopted a program of responsible parenthood and family planning.

● some notes taken from a speech made by Judge Arthur Osborn to the Marion Area Ministerial Association meeting on February 6, 1961. Judge Osborn observed that there are six main causes of divorce: adultery, non-support, quarreling, unfaithfulness, physical violence and intemperate alcoholism. Judge Osborn further discovered, by statistics which he has carefully compiled, that about 90% of those applying for divorce never attend church. About 5% of them attend regularly, another 5% only infrequently. Over 50% of the divorce cases involved a second or subesquent marriage. Judge Osborn finally noted that 64% of the juvenile problems come from broken homes.

● in the March 12 issue of *The [Communist] Worker* of their effort to incite discontent among Negro workers. This they do by pointing out that the per cent of the unemployed working force is higher among Negroes than among whites. The one fact that they fail to point out is that Negro labor has a larger percentage of unskilled and semi-skilled workers. Surveys have shown that those with skills have suffered very little during the present recession. If the Communists truly want to help the Negroes, perhaps they could assist more of them to become skilled workers.

SPECIAL NOTICE
CONTRIBUTIONS FOR
AMERICAN BIBLE SOCIETY

There has been an encouraging increase in the contributions from the Wesleyan Methodist Church to the American Bible Society during the past year. This response by our people is hereby gratefully acknowledged. The efforts of our Woman's Missionary Society have helped much in swelling this total.

Please permit this word of direction as to sending your gifts and offerings for this cause. Do NOT make checks or money orders payable to the Bible Society. All should be made to the Wesleyan Methodist Church of America, (or to a Department or an auxiliary), with a statement to the effect that the sender is an individual, church or organization, and that the money is for the American Bible Society. Should you desire to remit through some organization, for the purpose of credit, prepare your check accordingly, give proper instructions, and mail to World Headquarters, Box 2000, Marion, Indiana. (Those remitting through the WMS will, as usual, send such funds to Mrs. Ruth Felton, Treasurer, Route No. 2, Fairmount, Indiana.) You will be properly receipted, and the total amount so designated will be disbursed to the American Bible Society.

B. H. Phaup, Chairman
Board of Administration

Dear Editor: *from page 6*

can we go to "talk out" and what can we do for relaxing to release for a bit the built-up pressures of our own and others' problems? (6) how to develop or train local leadership to take some of the responsibilities which fall on pastors' wives; (7) when I keep the evangelist—just common little things about "should I dust his room every day?" etc. .

—Mrs. John S. Hedlund

Turkey Banquet

I read with interest the article in THE WESLEYAN METHODIST about the "turkey banquet" celebration of the Lord's birthday. I appreciate the attitude of the lady who wrote the article, and the fact that you published it.

You are doing a fine job with our paper and I appreciate it. A man was at our altar Sunday night. He is not one of our members but he takes the paper and he told me he had read your article about the "Backslider in Heart." The article got hold of him from what I understand it probably helped him to locate himself. So keep the good work up.

—T. W. Comadoll

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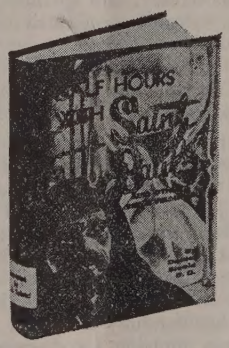

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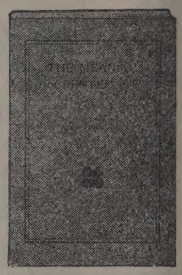

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